

16.
A
SERMON,
POINTING
OVT THE CHIEFE

Causes, and Cures, of such
unruly Stirres, as are not sel-
dome found in the Church
of God.

Preached at **S A W S T O N** in the
Countie of *Cambridge*, at the Arch
Deacon of *Elie* his Visitation held
there, upon the nineteenth day of
September, 1638.

By **I O H N S W A N.**

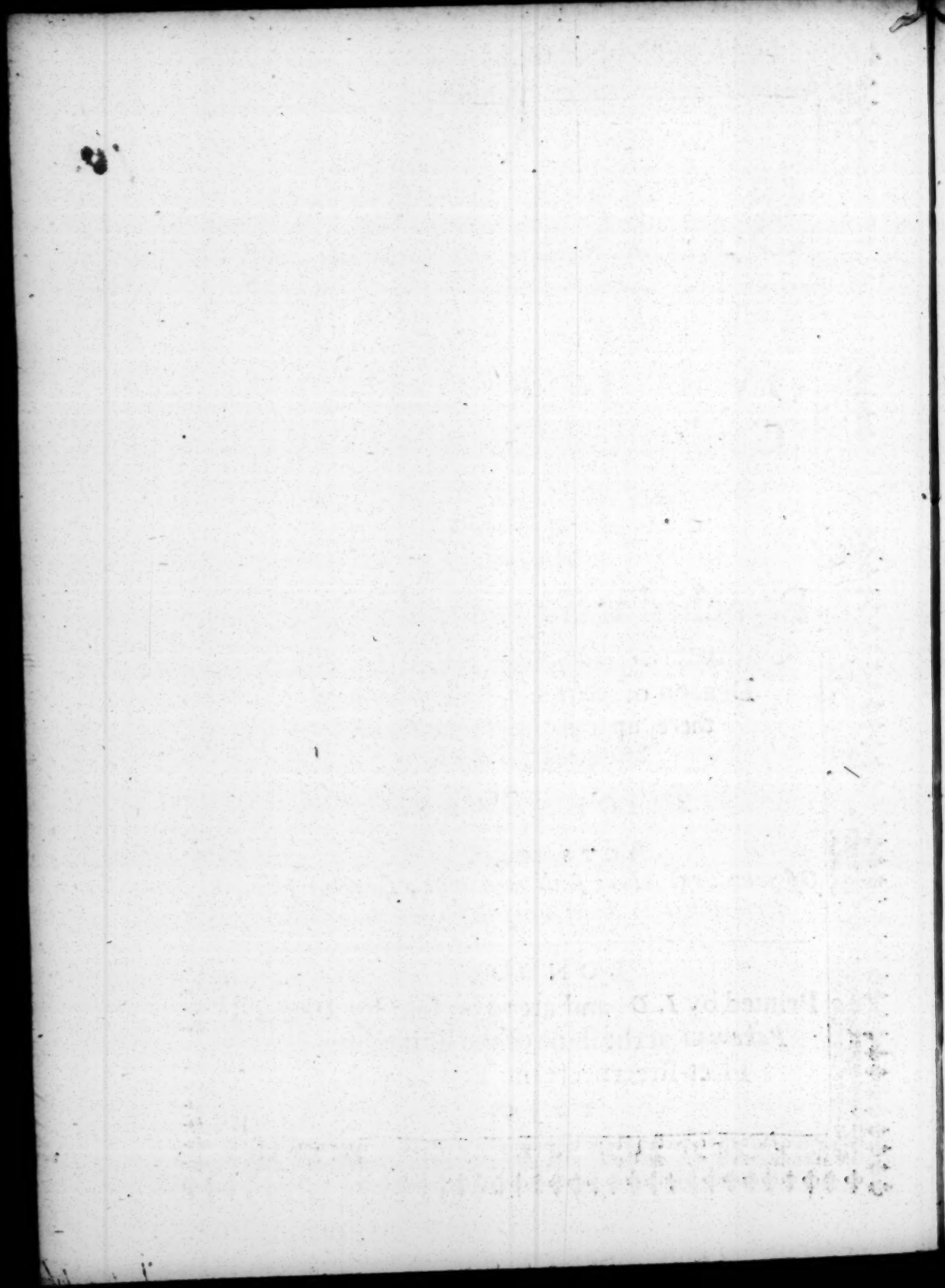
A C T S. 20.30.

*Of your owne selves shall men arise, speaking per-
verse things, to draw away Disciples after them.*

L O N D O N,

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1639.





**A SERMON,
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Ac r s 20.30.

*Of your owne selves shall men arise, speaking per-
verse things, to draw away Disciples after
them.*

WHen I consider the course that
was taken by the greatest Visi-
tour that ever was, I cannot but
observe, that the only way to
make Religion take the more
place among the people, is to cleanse the
Church of ignorant, erroneous, Schismaticall,
and vicious Priests. For when *Ierusalem* was
out of order, and that the Saviour of the
World sheds teares at the sight thereof; hee
travels to the Temple (as pointing to the cause)

Luk. 19. 45.

A 2

and

and there begins his zealous Reformation : in which I doubt not, but hee hath set a patterne for after-ages, to see that those among us bee likewise of us; lest otherwise the Sheepe which wee are set to keepe from wandring, doe stray from what is right.

I held it but my dutie therefore to make choice of such a text, as in the handling might somewhat serve to scrutinize the cause of such unruly stirres as are not seldome found in the Church of God.

And not to bee long before I bring you to it, it was (as you know) the fourth Station mentioned in this Chapter, which was the most famous and remarkable. For when Saint Paul was come to Melitum, and had sent for the Elders of Ephesus thither, hee sounds forth a *Concio valedictoria*, or a patheticall *Vale* to those Churches which hee was then about to leave, and hath it chiefly in his heart and tongue, that They whom hee left behind him, should both looke unto themselves, and the Cures committed to their charge : imitating herein that fatherly love which carefull Parents use to afford to their deare children. *Impii enim essent Parentes, qui liberos à se gentes non etiam summa cura alerent, & morituri, illis in posterum quoque non prospicerent.* From which this our Apostle was free enough : and therefore labours what hee can to provide well for the Church in the dayes and yeares which

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which were to bee after him.

He speakes to them all assembled; but chiefly to those who were not only *ακούοντες*, but *ἐπισκοπῶντες*: which though Saint Hierom (writing to *Eugarius*) passed over; yet it no way appeareth that either *Sosipater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tichicus*, or *Trophimus* (all mentioned at the fourth verse) were departed from him: Three of which are certainly knowne to bee *Episcopi*; as *Dorotheus* hath recorded. Nor was a fourth but a Bishop afterwards; as in the same authour well appeareth: For *Ephesium Episcopus* post *Timotheum*, *Gaius factus est*.

Dorothe. Synops. ubi narratur quod Sosipater erat Episcopus Iconii, Timotheus Episcopus Ephesi, & Tichicus Chalcedone Bishopnia.

Now, as in this his Sermon hee useth many arguments to stirre them unto heed and watchfulnesse; so chiefly two, in which hee prophesieth;

First, that after his departure grievous Wolves should enter in among them, not sparing the Flocke.

And secondly, that from among themselves also should arise men speaking perverse things to draw away Disciples after them.

My text then is the latter of these two Prophecies; and is so much the more lamentable, by how much the parties pointed out are the neerer to that body which they rise against.

I shall name it therefore in the generall, *Vaticinium pro certo flebile*, a sad mournfull prophesie; and shall consider in it,

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First the persons seducing. }

Secondly, the parties seduced }

The persons seducing, Men that shall arise
ἐξ ὑμῶν αὐτῶν, from among your selves.

The parties seduced, The Disciples which
they draw after them.

The first, as Ring-leaders : The second, as
they that follow. The first as Heads : the se-
cond, as the Bodie of a fatall Faction. The first
as those from whom a man would thinke farre
better things should bee expected : The second
as they who might have beene farre other-
wise, if they had beene (as is required) better
instructed.

In the first observe with me these five parti-
culars.

1. The Denomination of the Agents. Men.
2. Their Manifestation. Shall arise.
3. Their *Vnde* or Originall. From among
your selves.
4. Their Qualification, Actions, or Behavi-
our. Speaking perverse things.

And all this [firstly and lastly] to helpe for-
ward their intention : which is, To draw away
Disciples after them.

And then secondly, for the parties seduced,
we have also their Denomination first; and their
miserable condition next. For though they be
intituled μαθηταί, as were those of Christs
owne schoole, yet are they but the Disciples of
them who vex the peace of their holy Mo-
ther,

ther, by speaking perverse things to draw away Disciples after them.

These I make the parts. And of these as severally and distinctly as shall best sute to the present occasion.

1. And loe, here's first of all an inviting title, a promising and faire Denomination, Wolves in the former verse : Men in this. And though there the name bee enough to wipe away the hope of any gentle or humane actions ; yet here's a name, which (in it selfe) proclaimes, invites, and calls to an expectation of better doings.

2. But because a beautifull front may sometimes prove deceitfull, and bee (as *Pandora's* box) faire without, and foule within, 'tis fit we take a second step, viewing their persons as they come abroad to present themselves on the stage before us. And sure, faire weather still appears : for Men may arise and shew themselves, and yet no danger.

3. No thirdly, though their *Vnde* or original be verely and indeed from among our selves : For did not *Moses* arise and stand in the gap, to turne away the wrath of God from his people ? Nay, did not *Aaron* arise with a Censer in his hand, take fire from the Altar, put Incense therein to make an attonement ; and standing betwixt the living and the dead, the plague was ceased ? *Phineas* also rose up in zeale, executed judgement ; and so befriended the

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the sad, sicke, sorrowfull, dying multitude.

4. Thus they : And if all else could thus honour their Manifestation and Originall, there had beene a want of those many wounds with which the Daughters of *Ierusalem* doe not seldome vex the quiet peace of their holy Mother. But the text goes [fourthly] farther, clouds each faire former promise with a sad Catastrophe, and though it be a fatall prophesie to relate of such an off spring, yet *Inimici hominis Domestici eius*, Our harmes are foretold to bee wrought by home-bred enemies : yea, those among us shall not bee alwayes of us, but will sometimes arise to speake (as saith the text) *peruersethings* : Or, as some glosse upon it, *Verba distorta, obliqua, minimeq, sincera*. Which is enough to shew the ill qualited behaviour of these Agents, and to point them forth as the Churches enemies.

Should the words that they speake bee spoken for and not against, I would bee willing to grant them truly zealous : but speaking to disturbance, harme, and detriment, I cannot but affirme them truly viperous. For pitch but upon the cause, and then goe on.

*Ambition
a cause,*

Can that bee zeale when Men arise, because they find they cannot bee raised ? Or be those words warrantable which bee spoken against, because the speakers cannot, as they would bee spoken for ? I cannot thinke it : nor should I make any mention hercof, but because I find that

that the Heads of most Factions, have beene fretted by the saylings of ambitious hopes.

Thus doth *Eusebius* tell us of one *Thebanus*, Euseb. lib. 4. hist. Ecclesiast. cap. 21. who, in the Virgin dayes of the Churches puritie, corrupted it, by reason of a repulse from his wished preferment. The like is recorded of that heretick *Aerius*, who taught for Doctrine, *Presbyterum ab Episcopo nulla ratione debere discerni*, that by no meanes there was a difference to be made betweene Priests and Bishops; And all this, because hee himselfe was denied the place of a Bishop. So also saith *Theodoret*, Theod. lib. 2. cap. 2. of the *Arian* heresie, that it was first set a-broach because *Alexander* had that dignitie which *Arius* desired. And as for *Donatus*, it was likewise so with him: For when hee could not attaine to the Bishopricke of *Carthage*, but saw *Cecilianus* preferred before him, he turneth hereticke, and drawes away no few Disciples after him. Nor doe our owne times but produce the like presidents: For as wee have lately heard the perverse words of that fierie spirit, who (both in his pulpit *Pasquil*, and those seditious rayling Pamphlets, which came to the hands of many people) laboured what hee could to set all in combustion: So have wee also heard how hee bemoanes himselfe as an out-cast Courtier; thereby betraying the true cause, which first moved him to crie aloud among the people, and bee the direfull foment of unquiet stirres. And yet (wee thanke

our God) the mischief intended was prevented, He made his madnesse to bee manifest, and so (as the Scripture speaketh) he prevayles no further: for like *Esops Camel*, *Dum cornu querebat perdidit aures*.

2 Tim. 3. 9.

But because all men are not proane to one vice, there be beside this, a multitude of other causes. I list not to mention all, but touch at some.

Selfe-con-
ceit a cause.

And next after this already mentioned, there is a Philautian Spurre; Selfe-conceit; *Immodicus amor sui*, Immoderate love of a mans selfe. This breedes him up in singularitie; This makes a mans owne fancies bee the best pleasing: And then, from hence ariseth obstinacie, pride and contention; dilating it selfe so farre, that when others shall oppose, or be unwilling to consent unto him, hee shoothes out his arrowes, even bitter words: he speakes (as saith the text) perverse things.

Vain-glorie
a cause,

To which may bee added thirdly, that itching desire of vaine tumid glorie, with which whoso is taken, hee is a man made fit for faction; applies himselfe to the people, speakes distort and crooked words, rangs up and downe to draw away Disciples after him; accounting it as a jemme of admirable worth, to bee gracious in the eyes of the common multitude; and if *Vox populi* proclaime him Learned, no matter though the Learned know him to bee indeed the true-borne child of an *Ignoramus*.

Fathers, nor Counsellors, nor Schoole-men hee may not touch: or if hee doe, it is not to light His candle by Their torches; but to make the people beleeve that his owne Lampe hath better light. Convince him therefore they that can, his timpany is sure to ever swell; and though the bladder be broken by force of truth opposed to his errours; yet seldome or never expect to see him yeeld: For (as one truly

speaketh) *Ex hac gloria cupiditate oritur pertinacia nusquam flexibilis, adeo etiam, ut cum in certamine succubuerit, cedere tamen nolit.* And *Alfons. de Cast. advers. heres. lib. 1, cap. 2.*

And againe, as saith the same Authur, *Qui cupidus est gloria, quid pro hac assequenda facere non audebit? ad illam metam gressus omnes dirigit, ad hoc loquitur, pro hac re scribit, & hac de causa contentionem excitat.* That is, Hee who is desirous of vaine-glorie, what will hee not dare to doe for the attaining thereof? this is the marke to which hee directeth all his goings, to this he speaketh, for this hee writeth, and by reason of this hee stirres up contention; Yea, and so goes on, *Populus ut placeret, that hee may draw away Disciples after him.*

5. But is it not pittie that the birth of the child should endanger the life of the Mother? and that men of the Church should leave off to be the Daughters of Ierusalem? Verely the qualitie of offenders addes not a little to the depth of the fault, and makes it to worse taken at their hands, who should rather

reduce than bee the Leader to a fierie Faction. For, as when *Caesar* was slaine in the Senate, it troubled him much to see others rise up against him; but most of all, that his owne sonne *Brutus* should bee one amongst them: whereupon hee cries out, *ἦ ὀρίστω*, What? and thou my sonne? So also, that the Church bee troubled by any, is grieve enough; but that They, who should bee chiefly for it, that They should rise up against it, is *Infandum facinus*, a wickednesse which cannot bee uttered but with the highest and greatest detestation. It was not an open enemy that did mee this dishonour, for then I could have borne it; but it was thou, even thou my familiar friend: as the Psalmist speaketh. And that thou shouldest doe it, is too too much: who could have thought it? Christ I am sure hath set a Copie to bee better written: For *perdidit vitam potius, quam perderet obedientiam*; Hee would rather part with his life than lose his obedience. And yet these men had rather disgorge their stomacks to excite their Disciples against Superiours, than studie to reduce them to a more quiet and dutifull way. They therefore startle them with feares, as if both Tyrannie and Poperie were comming in, only because their Consistorian tenets concerning Kings may not be allowed, nor They no longer suffered to violate that decent Vniformitie which best becommeth Gods publike worship.

Sueton in Julio
Caesare,

Psalm. 55. 12.

I speake these things againe of our present calamities : for these very dayes of ours have as great a share in the truth of our Apostles prediction, as almost any of the dayes that have ever beene. And therefore wee, as well as our Fathers, can testifie and lay; *Paulus verus vates, Paul is a true Prophet* : for as hee hath spoken, so wee find; that *From among our selves doe arise men speaking perverse things, to draw away Disciples after them.*

And indeed they may draw them farre enough, so easie are they to bee set agog. For that man among us who can but shew his dislike of the Churches Hierarchie, traduce the men thereof for unsound intentions, preferre Preaching before Praying, soare up aloft into the high and deepe points of Predestination, detract from the honour of the House of God, and bee homely bold in his holy worship, shall not want a traine to follow after him, from Parish to Parish, from Towne to Towne, from Citie to Citie, from one Kingdome to another people, yea, from one *England* to another.

But, though by such kind of meanes, these men may have a number both of Hee and She-Disciples [*satis dicaculi*, as the Comicke speake] who will bee readie to prate and prattle enough in behalfe of their deare Masters, as if all but they were Arch-traytours to the Faith, and Factours for the Sea of *Rome*; yet are these stout Champions for Religion (to men

of knowledge and moderation) no better then the bane and Disturbers thereof. And therefore their silly Profelytes are too presumptuous, nice, and credulous. They have *superstitioniosa timiditas* it is S. Austins phrase: *They feare superstition* but it is with a superstitious feare. And so, *Dum vitant stulti vitia, in contraria currunt*; speaking evill many times of those very things, which God almightie knowes they understand not: For if they understand them, why are they so wicked as to speake against them? I say no more; tis time I shew they are gone astray. For,

Revelat. in
chap. 2. &
chap. 3.

* Math. 10. 16
Luk. 10. 3.

First, if they denie the divine right of the Churches Hierarchie, they doe more than was done by the holy Spirit it selfe, which, when the seven Churches of *Asia* (mentioned by Saint *Iohn*) were taxed for their errours used not one word or other against the forme of their government: whereas I doe not doubt, but if the Pillars thereof had wanted that, which we call a *Ius divinum*, the breath of the Spirit had overthrowne them. And indeed, Christ shewed the difference, in the Seventie and the Twelve: for hee did at the very first so order the matter in choosing Church officers, as that there were inferiour and superiour Priests; Sheepe and Lambes: for so he * stiles them when hee sent them. And loe here I find, that *Rome* hath made many things offensive to ignorant and vulgar cares. But then againe

A,

As a man may not loathe his meate, because some have surfetted; nor abhorre his drinke, because many a Rioter hath beene drunken: no more may *Romes* arrogancie cause us to contemne or fight against Christs ordinance.

And secondly, as for that bitter out-crie of unsound intentions, it is (without question) a causelesse and Panicke feare: for from the ignorance of Antiquitie proceeds that needlesse suspition of a Popish Reformation. Whereas on the contrarie, if things bee well lookt into, the worst of Vipers (after all their digging and delving into their Mothers bowels) may find enough to confesse their follies, and say with *Nero*, *Nesciebam me tam pulchram Matrem habere*: I never knew till now that I had so faire a Mother. Yea, and each Governour likewise, with other well-ordered person, may comfort himselve and say; *Regium est audire male cum feceris bene; si recte facis quid eos vereris, qui non recte reprehendunt.*

Then also thirdly, to preferre Preaching before praying, is to magnifie the meanes before the End. For, (as it is in *Rom. 10. 13.*) *Whosoever shall call upon the name of the Lord* *Rom. 10. 14.* *shall bee saved.* But then next, *How shall they call on him, in whom they have not beleewed? and how shall they beleewe in him of whom they have not heard? and how shall they heare without a Preacher?*

Nor

Nor can Christ take it well to have his owne words blotted. For though a Sermon-bell can tang more together, than a Bell that is tolled, and so bee a true token that there is some schisme in the Church; yet remember what hee saith. Hee no where tells us that his house shall bee called the house of

Math. 21. 13. Preaching: But, *Sic scriptum est; It is thus written, My house shall bee called the house of Prayer.* And this, as to shew the excellencie of Prayer in generall, so in particular to expresse unto us the excellencie of publike Prayer in the Congregation: the one a dutie to bee done of all that would have Christ to

Revel. 8. 3. bee their * Advocate: the other, of those who doe not only ayme at that, but take also the right course in Gods service; neither letting private prayer bee preferred before the publike, nor publike prayer bee either put downe, or disrespected, to let Preaching have the chiefe preheminance in the holy Temple. So also say the Apostles, in *Act. 6.* at the fourth verse; *But wee (say they) will give our selves continually to Prayer, and to the Ministration of the Word.* This was their order; To prayer first; and to the Ministration of the Word, that came next. And if so, then here wee see, though *Simeon* bee the elder brother, yet to *Judah* is the Scepter given: And as of *Judah* came Christ the promised seed, so to *Judah*, that

that is to Prayer (as one speaketh worthily) is the Promise made. Which I therefore note with him, because *Simeon* in his name signifieth Hearing; *Judah* Prayer and Praising.

And well doe I give a touch at Praise as well as Prayer : for it is indeed a part of Prayer, and one maine piece of our holy Service. The heavenly societie is frequent in it : and wee on earth make Gods house then to bee like the heavens, when Prayer and Praise have chiefeft place in the Congregation.

I reckon it therefore as a great offence for men of our Calling to let the people turne all their members into eares. Is Religion nothing else but hearing? have they no knees, no hands, no tongues? No knees to bend, no hands to hold up, no tongues to speake? *A shame most certaine.* And though some men among us may account it their glory; yet sure I am, it robbeth God of a great deale of honour, which hee expects and looketh for at his peoples hands.

Not that I doe hereby intend any thing to the prejudice of Preaching, it is farre from mee : but to shew the right order of Gods service; And so much the rather, because there is scarce any place allowed
C (amongst

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(amongst too many) for *Indab* to appeare in the house of God. But did the holy Fathers thus? They were indeed very frequent and fervent Preachers: and yet nevertheless no part of the Liturgie was then omitted, but all performed from first to last: and why? they measured their Sermons, not by their length, but by their strength; not by a rude and indigested Chaos of many words, but by a sweet, concise, and apt kind of speaking; as when wee read them is apparent.

* Not that they were omitted when this Sermon was preached: and yet omitted now, because I have written more fully of them in my book intituled *Pro-fano-Massix*.

And last of all (for I * omit the rest) to meddle more then is meete with the high and deepe points of Predestination, favours very little of that happy wisdome which they enjoy who are wise unto sobrietic. It is enough for us that wee stirre up our Flockes to attend their Salvation, and to worke it out with feare and trembling; and not busie their heads with such thornie doubts and wounding questions as torment their soules, and perplexe their consciences, and thereupon not seldome drive them to Desperation.

The very heathens have taught us more discretion in such a case. For among the wise Græcians (as Saint *Austin* writeth) the difficult points of their Religion, were never laid open to the discussing of the ignorant

De Civit. Dei,
lib. 6. c. 3.

rant people. Nor would Varro (that learned Roman) suffer the bookes of deepest questions, and highest mysteries, to come to the sight of the common multitude, but bee kept in private for the learned Schooles. And I verily beleeve it as a thing profitable, to forbear the discussing of some points in the open Pulpit, for their sakes that are incapable. *In absoluto ac facili est a. erinitas,* Hilar. de Trin. lib. 10. juxta finem.
 faith a Father, God doth not bring men to heaven by difficult questions: nor can wee edifie as wee ought, when wee preach such desperate positions, and loftie speculations, as are opposite to the receiving of Gods Promises in such wise, as they are set forth to us in the holy Scripture; wherein his love to Man kind is so made manifest, as that hee plainly sheweth hee would have all to bee saved, and come to the knowledge of the truth. This is that which his * Word proclaimeth: and therefore they are but bold presumptions, which lead us to the closet of his secret counsels.

Thus have I shewed, not only a brieft Catalogue of some of those causes, which incite Men to arise from among us, and speake perverse things; but have also in part declared the weake and feeble meanes, whereby they deceive their silly Profelytes. And herein I cannot but grieve, that the

* 1 Tim. 2.4.
 2 Pet. 3.9.
 Ezek. 18.32.
 Ezek. 33.11.
 Joh. 3.16.
 1 Joh. 2.2.
 Rom. 11.32.
 Joh. 12.47.
 Isa. 65.2.
 1 Chron. 28.9.
 2 Chron. 15.2.
 Luke 19.10.
 Joh. 5.34-40.
 Mich. 7.18.
 Math. 23.37.

poore Roes, and Hindes of the field should bee thus deluded. They are led up and downe, as wanderers in the darke by an *Ignis fatuus*; and are made thereby such instruments of mischief, as draw up the flues to let in confusion. Christ might therefore well give it in charge to the Daughters of *Ierusalem*; yea, and charge them likewise by the Roes and Hindes of the field, that they stirre not up, nor waken his Love untill shee please.

Cantic. 2. 7.

The Application.

And (for application) let us, my Bretheren, attend his charge: for to men of our Calling hee directs it most especially, as one that knew what manner of men would sometimes arise from among our selves.

¶ And first of all, Let not ambition set her blacke foot within our hearts; for it is a strong temptation, blind in what it pursueth, knowes nor reason nor religion, but is the Mother and Nurse of many mischiefs. It is a drie drunkenesse, by the force whereof no few have reeled into a perverse and factious way. Let it not therefore once come neere us, let us bee strangers to it, oh! let it not so much as stick upon our fingers ends.

Howbeit, I doe confesse most freely that the Labourer is alwayes worthy of his hire, and cursed bee they who scant or detain him

him from it. Men called to serve at the Altar, are not to sterue at the Altar, but to live thereof. I doe therefore hold it as lawfull to seeke fairely for an augmentation of short meanes, as to pray to God for our daily bread. I doe also acknowledge that Preferment is for *Men of parts*; and with such a difference likewise, as that some are not only worthy of honour, but of double honour, as the Apostle speaketh. It is also found to bee true, that Small Livings make wooden Priests; or at the least a proud and an insulung people, which sticke not to tread and trample on their Pastours, according to the filthy affectation of their owne high hearts, and presumptuous spirits. Yet can this bee no warrant for ambitious hunting for Preferment; nor any thing of countenance to those who arise, because they find they cannot bee raised: who speake against, because they cannot bee spoken for. This first.

¶ Let also Selfe-conceit not make us singular, for it is a meanes to expell that assenting spirit, which ought to knit us all together. *Quem non gula vincit, Philantia superavit*, saith Saint Cyprian: and not unfitly. For such is the pride of singular persons, as what they have once said they must and will maintaine, bee it right or

2 Kin. 9. 22.

Aug. de Bapt.
lib. 3. c. 16.

wrong. None may attempt to oppose
 such Men of parts : for like *Cotys* King of
Thrace, they are married to *Minerva* : and
 though *stultitiam suam produnt*, yet move
 them not too farre, lest you bee sent to see,
Num Dea in thalamum, whether the God-
 desse of such wisdome bee not come to
 their beddes. As therefore *Iehu* said to *Ie-*
horam, *What peace can there bee so long as*
the whoredomes and mischcrafts of thy Mo-
ther Iesabel are so many? in like manner,
 what peace can bee expected, so long as
 singular conceits seize thus upon us, and
 bewitch our mindes with that fatall spirit
 of Separation, strife, harme, and dammage?
 But if this bee the fruit of such a tree, *prin-*
cipiis obsta; let us learne to stay and stop
 betimes : and that for his sake, whose
 coate wee know was voide of seame. Ne-
 yer let our Adversaries cast it longer in our
 teeth, that wee jarre and jangle for wee
 know not what : but let us bee so fast uni-
 ted each to other, as that wee keepe the uni-
 tie of the Spirit in the bond of peace : For,
Non habent Dei charitatem, qui Ecclesie non
alligunt unitatem. And therefore let us bee
 so fast (I say) united each to other, as that
 wee keepe the unitie of the Spirit in the
 bond of peace. That is, Bee sound and not
 singular in our doctrine; bee quiet and not
 quar-

quarrellsome concerning such orders, as our Superiour Fathers, and their Officers, thinke fit either to command, or commend unto us; For thus shall wee winne the people to godlinesse of life, holy reverence, and a true esteeme of holy things. But on the contrarie, if wee stand mooring of the matter with *Mihi videtur, & mihi non videtur*, like *Cato* and *Scipio* in the Senate, then what can bee expected at the peoples hands but tergiversations, malicious upbraidings, disobedient practices, and such a world of irreverent words and actions, as must needs be abominable to the highest Majestie. I see then by this, that if there bee disaffection in the people, the cause flowes first from among the Priests; who either marre young ones in their making, or cherish old ones in their peevish, perverse, and irreverent practice.

But because such Lights were never intended for the Sanctuarie, let the golden snuffers bee assumed into the hands of our Governours, that therewithall they may correct these obscuring Lamps, and make them shine with a better lustre: for as Saint Hierom truly speaketh, *Non est crudelitas pro Deo pietas*. And therefore spare them not.

Hier. Epist. ad Vigil.

Yea, and last of all; Let not the desire of Vain-glorie, or deceiving applause of the common multitude take hold upon us. For,

3:

A Sermon Preached at Sawston,

as at the best it is but a pestiferous root, producing branches of a pertinacious kind : so in conclusion it makes us unfit to be the Masters of our owne judgement ; but blinds us from discerning truth from errour, peace from Faction, and will not let us see who they be that trouble *Israel* ; God not refusing to suffer those to goe astray, who cared not in time to leave and forsake this itching humour. *Ex illa enim pessima radice, sicut oritur pertinacia, ita & iudicii fallacia, ut propter peccatum Deus permittat eos in errorem duci*, as one observeth. It were indeed a praise to see a man amongst a giddie-headed multitude bee like the river *Arethusa*, which though it passeth through the *Sicilian* Sea, is not tainted with the saltnesse thereof. But to let the breath of the people prevail above the breath of the Spirit, is to make that true which *Plinie* mentions of a certaine Nation, who doe *anbelitu oris enecare homines. kill men with the breath that comes from their mouthes*. For thus, as wee harme them by going about to draw them after us, when we arise and speake perverse things : So they us, by the bewitching charmes of their commendation.

In a word, let me close with this ; I meane the remembrance of our holy Calling: for wee are the servants of Iesus Christ by speciall

*Arg. Eclog.
ultima.*

*Plin. in hist.
nat.*

ciall commission, and must not therefore
 bee guided in our doings and sayings by
 popular humours : for as Saint *Paul* affir- Galat. 1.10.
 meth, if wee should yet please men, wee
 cannot bee the servants of Christ. And
 therefore with him againe, *I beseech you* 1 Cor. 1.10.
brethren, by the name of our Lord Iesus Christ,
that yee all speake one thing, and that there be
no dissention among you : but bee yee knit to-
gether in one minde, and in one judgement.
 For as it is an honourable thing to die for
 ones cuntry; so much more noble must it
 needes bee, *mori mundo, to die to the world;*
 and restore (what wee can) all ill-affected
 people, to live in obedience to their holy
 Mother. For as it is a zeale too prepos-
 terous to shed the bloud of warre in peace :
 So doe not thinke it any point of Pietie to
 breake the orders of a well-ordered Church;
 yea, of such a Church, as strives to bee fa-
 shioned according to the patternes of the
 purest times. Oh thinke what it is to bee
 obedient : obedience is better than Sacri- 1 Sam. 15.
 fice, but rebellion is like the sinne of witch- 22, 23.
 craft: This being Gods owne Sanction, that Rom. 13.1.
 Every soule be subject to the higher powers; Heb. 13.17.
 that wee obey them who have the over-
 sight of us, and stand to watch for the good
 of our soules; and finally, that Peace bee Psal. 122.6.
 both sought and prayed for, for *Ierusalem.*

D

None

None of which is then done, when discord is cherished, dutie condemned, schisme advanced, and faction maintained in the Church of God.

But from the miserie of all such evils, Good Lord deliver us, and so watch continually over us, that wee may bee preserved, and defended from all our enemies, and have such happie dayes, as may advance the truth, and due decencie of Gods worship, from this time forth forevermore.

And now, if after all, there be a *Plus ultra*, yet that would bee thought upon, it is that I direct my speech to you (my friends) who bee the Guardians of the Church : yee are called hither, not to conceale, but to lay open the abuses and disorders of your Parish. Look to your oathes, examine your consciences, and acquit yourselves from that foule sinne of horrid perjurie. Let your Bills give in a true and a just evidence : for you take the great God of heaven and earth to witnesse, that you will faithfully performe the duties of your office. Bee not deceived, God is not mocked : hee hath plagues in store for such offenders, as take in vaine his holy name. And therefore, as it is not for us to *arise and speake perverse things*, though wee may draw away never so many Disciples after us, so
neither

Galat. 6. 7.

Exod. 20. 7.

neither for you to dissemble what you know
(though you may gaine never so many to
applaud you for it) but uprightly to disco-
ver what is done amisse. Which if you did,
and did it as you ought, there would not bee
so great contempt of holy places, and sa-
cred things, nor so slight regard of Gods
service; many, not only being tardie when
they should assemble to confesse their sinnes
amongst the rest of Gods people, but (as
if that were not enough) bee frequently
knowne to come dropping in, when all else
is almost ended.

I passe by much more that I might relate,
and shall only for the present commend un-
to you that worthy resolution of an holy

Father, whose words are these; *In causa* Greg. magi
lib. 7. Indict.
2. Epist. 78.
*in qua Deo placere cupio, homines non for-
mido*: that is, *In a case* (saith hee) *wherein*

*I desire to please my God, I may not bee afraid
of the frownes of Men.* And there is rea-
son for it. For from the New Ierusalem shall

bee excluded, as well the Fearefull as Vn-
believers. And yet that is the Citie of the
great God; the eternall palace of the hea-
venly King: where the Citizens all know
without error, praise without wearinesse,
love without changeablenesse; enjoying
that tranquillitie which hath no disturbance,

Preached at Sawlston,
A Sermon Preached at Sawlston,

that gaine which hath no losse, that securi-
 tie which hath no alteration, that concord
 which is with full consent, that Musicke
 which is sounded forth in the melodie of
 blessed Saints and holy Angels, praying
 God, and singing the Antheimes of an hea-
 venly Quire. Whether hee bring us, who
 hath so dearly bought us, even Iesus
 Christ the righteous, to whom, with
 the Father and the holy Spirit, bee
 ascribed (as is most due) all
 honour and glorie, now
 and for ever

Amen.

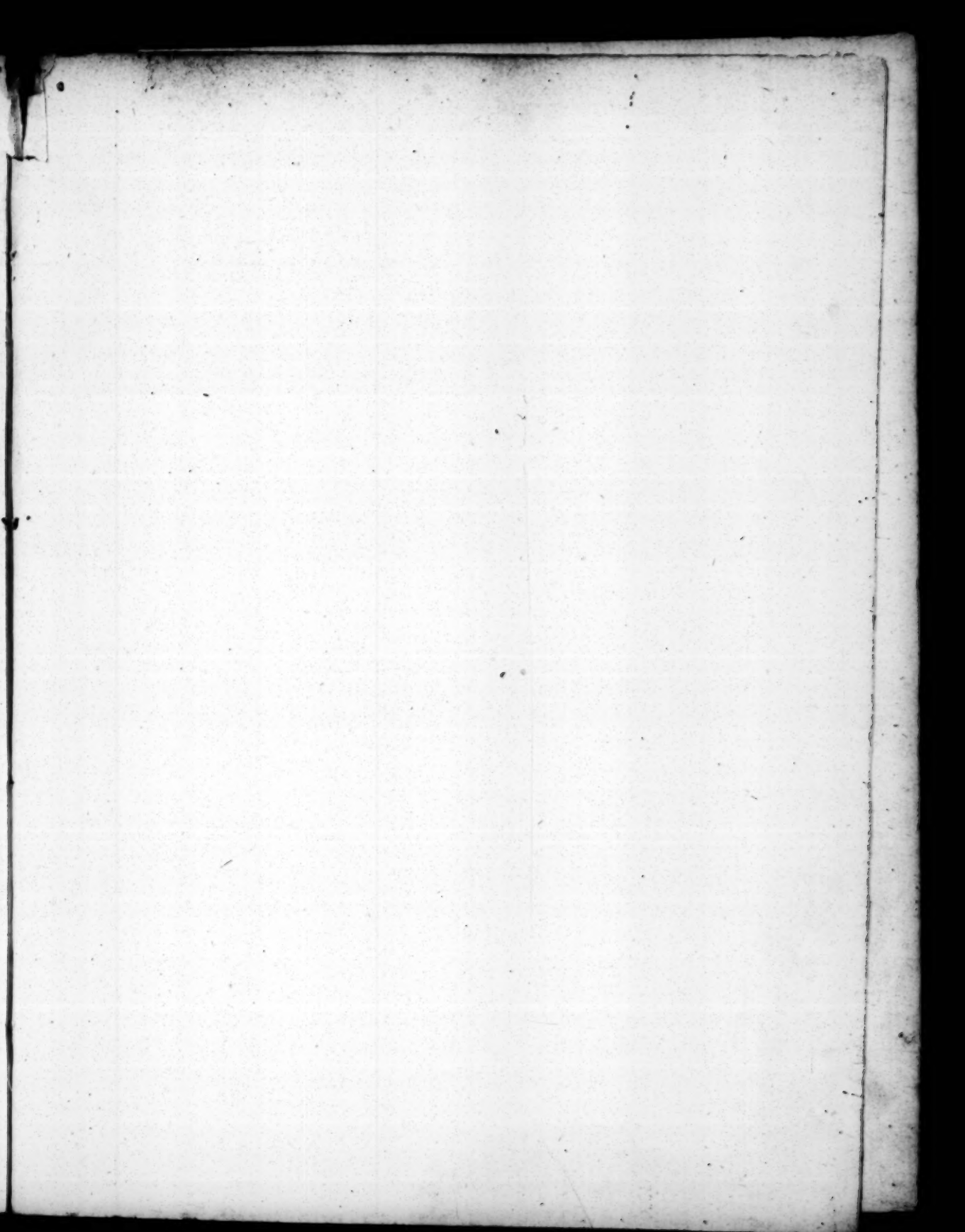
FINIS.

Novemb. 9.

1638.

Imprimatur.

Tho. Wykes.







*Perlegi hunc Tractatum, cui titulus Prophe-
no-Mastix, dignumq; iudico qui typis man-
detur.*

*Tho. Wykes R. P. Episc.
Lond. Capell. domest.*

*Octob. 17.
1638.*



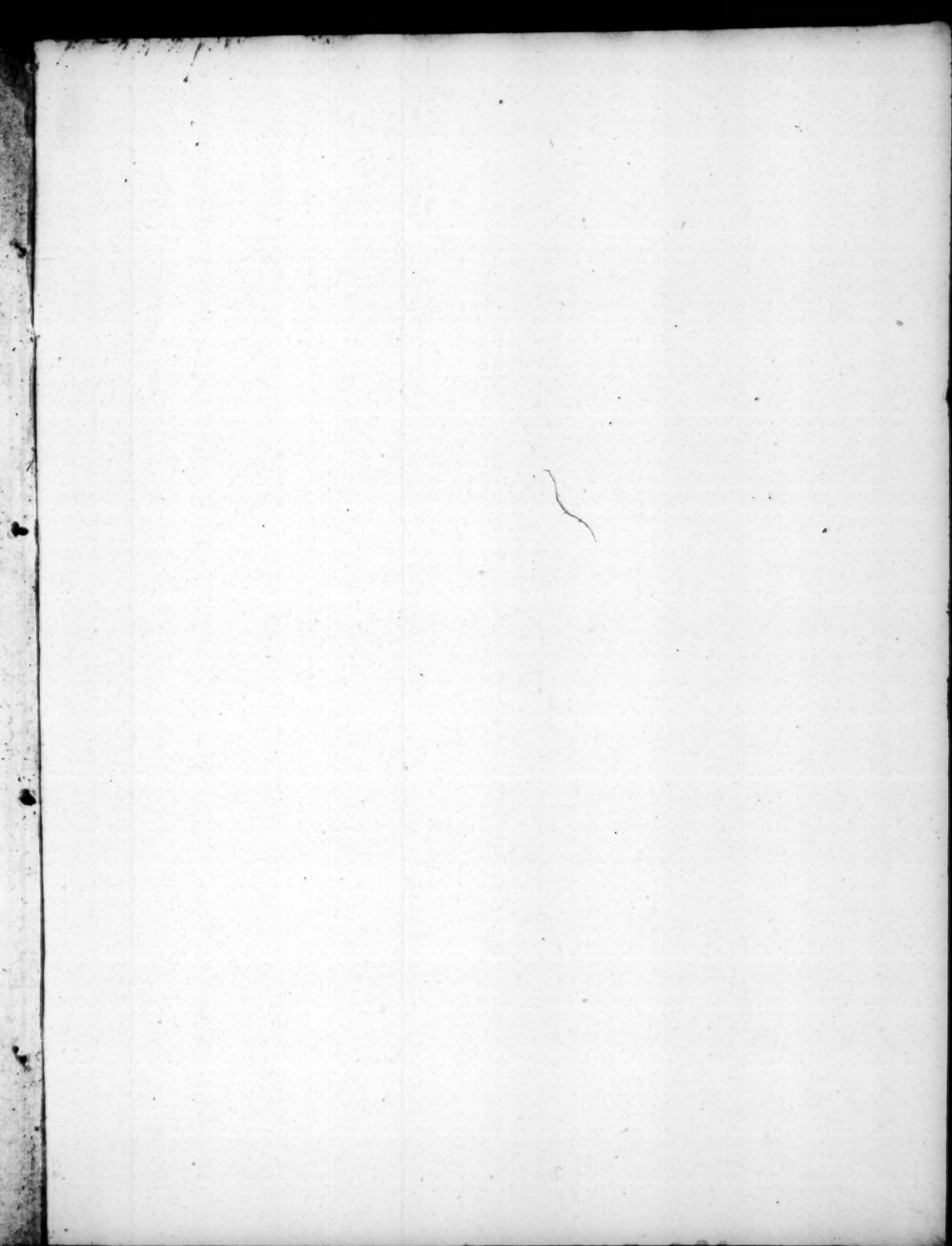
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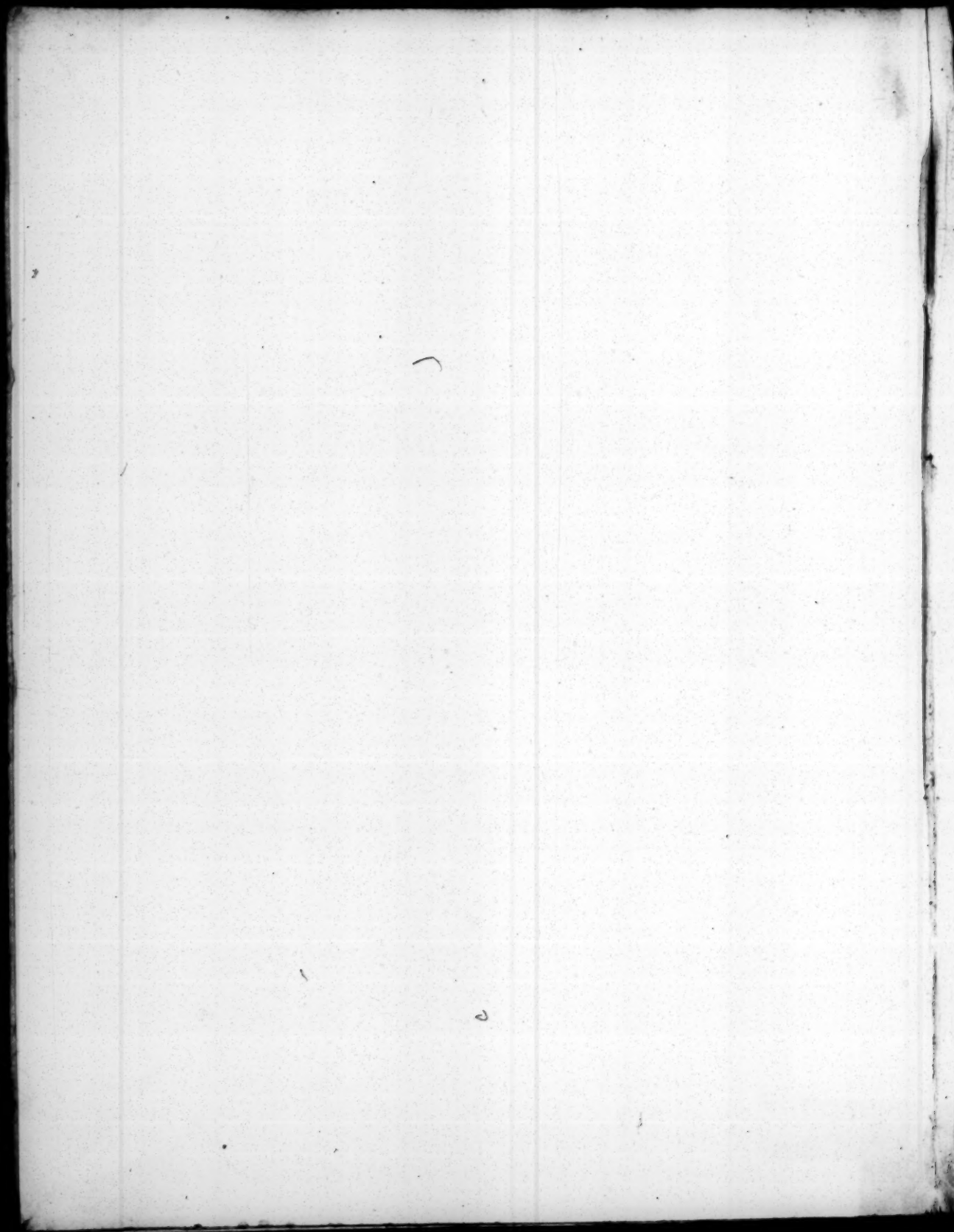
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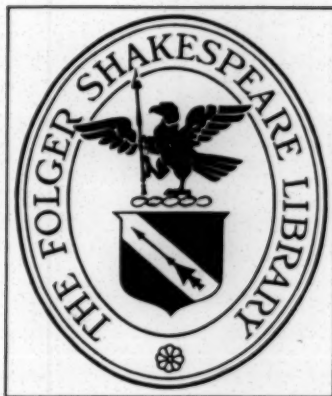




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